A DISCOVERY OF SATHAN.

Who hath in Man Covered Himself, by perswading Men, that Original Sin is the Corruption of the Nature of every Man, that is ingendred of the offspring of *Adam*: Also, a Demonstration of the *Messiah* in Man, to whom the gathering of the People shall be, of whom *Moses* in the Law and the Prophets did write, *Gen.*49.18. *Isai.*11.12.

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Written for the use of such that denyeth not themselves the use of Reason and Sense, and that are not wedded to their own Perswasion.

An Epistle to the Reader.

I Charge thee Reader, not to spend thy censures on thy loving friend, whose great desires for nothing more, than that Light should unmask the Whore, and tear away her painted dress, that all may see her nakedness; then introduced there shall be, new Heavens and Earth, that all may see, admiring much the glorious Frame, and strange composition of the same; then truth and justice shall appear throughout the World, without all fear; Darkness shall cease, and Light break forth, from East to West, from South to North: this is the time I long to see, till then we never shall be free

from envy, malice and oppreſſion, and what ſo ever is called tranſgreſſion. The Author fain would teach all Men, the ground of things by word or Pen, that they may know, (live, and not die,) Chriſt in their Fleſh, Gods miſtery.

Queſt. *WHat have been talked of in times paſt to be Original ſin?*

Anſw. The *Pelagians* talk, Original ſin ſtandeth in following of *Adam*, as it is noted in the Ninth Article of the Church of *England*; but the Church of *England*, in that Article ſaith, that it is the fault and corruption of the nature of every man, that is ingendred of the off-ſpring of *Adam*: This have been talked of to be Original ſin. Mark, according unto holy Scriptures, that which moves in man, to move man to ſin, is not the corruption of our nature, [for that is paſſive] but the power or motion of Sathan in our fleſh, which is active: This is the Original of Sin, for as 'tis written, ſin is of the Devil, 1 *Joh.* 3. 8.

Queſt. *Is the motion of Sathan, which is in our members, ſin?*

Anſw. Yea, for it wars againſt the Law of God, which is in our minds, to wit, the Light; to war againſt the Law of God, is ſin, and to move to man, or to tempt man to do contrary unto the beeing of God in man, is ſin; whoſe being in us is as a Law to us, by which cometh to us the knowledge of ſin.

Queſt. *Shall not the motion of Sathan, which is ſin, be imputed to man, if man obey not?*

Anſw. Nay, to him that tempteth it's a ſin to be imputed, but to man that is tempted, it's no ſin to be imputed, if he fall not into it; becauſe man is not the author of the motion of ſin, that is of the Devil, the motion of Sathan which is ſin, we have, when we do not commit ſin: mark, it's one thing to have ſin, it's another thing to commit ſin; he that committeth ſin is of the Devil, 1 *Joh.* 3. 8 *Joh.* 8. 44.

Queſt. *Is the motion of Sathan in the Fleſh of innocent mankind; if ſo, then may it not be in the fleſh of little children?*

Anſw. Yea, it may be in the fleſh of little Children; that it

was

was in the fleſh of innocent man kinde, *Paul* the Apoſtle ſaith, When I would do good, evil is preſent with me; Again, he ſaith, I finde a Law in my members warring againſt the Law in my mind: Again, In me, that is, in my fleſh, ſaith he, dwelleth no good thing, *Rom.* 7. *James* ſaith, Know ye not, that the ſpirit that dwelleth in us, luſteth to envy, *James* 4. 5. that it is, I am a witneſs; for I finde by the Law, as it is written, that when I would do good, evil is preſent with me, *Rom* 7. 21.

Queſt. *If the motion of ſin be in the fleſh of innocent mankinde, is not that* Adam's *tranſgreſſion?*

Anſw. Nay, Mans ſin is no ſubſtance, but an act or accident, a tranſgreſſing againſt the Law of God: mark, that which moves in us, to move us to ſin, is a ſubſtance, not *Adam*'s ſin, but the Serpent, that moved them to ſin.

Queſt. *Are not little children conceived and born in ſin, as it have been conceived, declared, and believed?*

Anſw. It's written, the Lord is the Former of all things, *Jer.* 10. 16. and that in wiſdom (which is contrary to ſin) hath he made them all, *Pſal.* 104. 24. and his work is perfect, *Deut.* 32. 4. Chriſt Jeſus ſaith, touching little Children, of ſuch is the Kingdom of Heaven. *Luke* 18. 16. *Math.* 19. 14. Again, he ſaith, Verily, verily, I ſay unto you, except ye be converted, and become as little Children, ye ſhall not enter into the Kingdom of Heaven, *Mat.* 18. 9. Again, it's noted in the common prayer Book, in publick Baptiſme, that little Children are innocent; and in the Collect for Innocents Day, ſee then, according to *Moſes*, the Prophets, and Chriſt's ſayings, little Children are innocent, and not born in ſin.

Queſt. *What is Innocency, and what is degeneration?*

Anſw. Innocency is uprightneſs; *Adam* was in it, the Lord made man upright, *Eccl.* 7. 29. Degeneration is tranſgreſſion, the Lord made it not, nor man in it, *Wiſd.* 1. 13.

Queſt. *Have not Chriſt by his death deſtroyed the power of ſin, and ſatisfied the wrath of God for all tranſgreſſions? there are many that do believe that Chriſt, by his death, hath ſatisfied the wrath of God for all ſins preſent, paſt, and to come, and hath by his death deſtroyed the power of ſin?*

Anſw. To believe that Chriſt by his Death hath ſatisfied

God's wrath for all ſins, and hath by his death deſtroyed the power of ſin: Is to believe againſt Holy Scripture and knowledge, becauſe we finde in our fleſh the power of ſin undeſtroyed: Again, when we were the ſervants of ſin, then as it's written, *Rom.* 2. 8, 9. Upon our ſouls was tribulation, anguiſh and wrath: Again, if all ſins preſent, paſt, and to come, was ſatisfied for, by the death of Chriſt; then there remains no place for preaching his name, for repentance and remiſſion of ſins, nor for Chriſt's Interceſſion. Mark, according to Holy Scripture, the miniſtry of the Goſpel of God is to be preached among all Nations for obedience of faith; that they may come to repentance, and receive remiſſion of ſins, *Luke* 24. 27. Except ſinners repent, they ſhall all periſh, *Luke* 13. 4. Chriſt taſted Death for every man, for the redemption of the tranſgreſſions that was under the firſt Teſtament, *Heb.* 2. 9. & 9. 15. But for the ſin of not believing the ſecond Teſtament or Covenant of God, of that men muſt repent, or elſe for that they ſhall periſh, and dye in their ſins, as the Lord hath ſaid, *John* 8. 24. *Luke* 13. 3.

Queſt. *What is the firſt Teſtament?*

Anſw. Precepts of God gave forth, contained in Scripture without us.

Queſt. *What is the ſecond Couenant of the* Lord, *and where is it to be witneſſed?*

Anſw. The new and ſecond Covenant of the Lord is the Law, which is ſpiritual, the true Light, gave and put by God in the mindes of his People, according to his promiſe, *Jer.* 31. 33. *Heb* 8. 10. That lighteth every man that cometh into the World. *John* 1 9. It's perfect converting the Soul, making wiſe the ſimple, *Pſal.* 19. 7. The ſame to day as it was yeſterday, and for ever; under differing names or ſounds declared to us, he that doth believe have the witneſs in himſelf; 1 *John* 5. 10.

Queſt. *Is the Goſpel of the Kingdom of God the matter or ſubſtance of preaching, to beget faith in all men or man-kinde, to wit the World?*

Anſw. If it was not in all the World, to wit man-kinde, then it could not be preached in all the World for a witneſs: mark,

Chriſt

Christ saith, this Gospel of the Kingdom shall be preached for a witness in all the World, *Math.* 24. 14. Again, he saith, behold the Kingdom of God is within you, *Luke* 17. 21. It's written, the Word is nigh thee, even in thy mouth and in thy heart; this is the word of faith we preach, *Deut.* 30. 14. *Rom.* 10. 8.

Quest. *Is that holy thing in man, by which cometh the knowledge of sin, the Word of God that liveth and abideth for ever, the substance or matter of preaching to beget the lively faith?* Martin Pereas, *and many others saith; the matter or substance of preaching to beget faith, must be the written Word, or Scriptures of the old and new Testament, which by faith, is indeed the lively seed and firm foundation of faith:* Wilson's *Dictionary, pag.* 378.

Answ. The Holy Scriptures of the Old and New Testament, are God's witness, that faith comes by hearing, and hearing by the Word of God, *Rom.* 10. 17. and that God was the Word, *John* 1. 1. As it's written, nigh thee, in thy mouth, and in thy heart, the word of faith the holy men preached, was in man, not Scriptures without man for a foundation of faith; no other foundation do the holy Scriptures witness unto, but to that which is already laid in thy heart, to wit, the Lord, who is as a Law to man, by whom cometh the knowledge of sin, to him gives all the Prophets witness, that whosoever believeth in him should receive remission of sins, *Acts* 10. 43. and not perish, but have everlasting life. *John* 3. 15.

Quest. *What might be the cause that devout and great learned Men, pitched upon the Holy Scriptures for the matter or substance of preaching to beget faith?*

Answ. The light in them, made manifest to them, things that are reprovable, and brought as it do to us the Holy Scriptures to witness to it; they minded the things that are reprovable, and the Scriptures that was brought that testified to it, but not the wisdom that brought them, which is greater than all the Scriptures: this was the cause that they pitched upon the Holy Scriptures for a foundation of ministry: Is written, there was a little City, and few men

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within it; and there came a great King againſt it, and beſieged it, and built great bul-works againſt it; now there was found in it a poor wiſe man, and he by his wiſdome delivered the City: mark, yet no man remembred that poor man; the poor man's wiſdom is deſpiſed, and his words are not heard, *Eccleſ.* 9. 14. 16. Thus forme was ſet above the Life; which was the cauſe of ſo much ſtriſe.

Queſt. *May the wiſdome of God, which maketh manifeſt things to man, be deſpiſed, and yet the things that are reprovable, retained in knowledge, and the Scriptures that do witneſs to them: If ſo, then may not a forme of godlineſs be held by ſuch that denyeth the power, and preached, and yet they periſh in their ſins?*

Anſw. Yea, they that received the Law, it's written, periſhed, becauſe they kept not the thing that was ſown in them; 2 *Eſdr.* 9. 33. A man may in his knowledge retain the work of the ſpirit of God, and the Scriptures that do witneſs to it, and preach upon it the conceiving of his own brain: mark, and yet not retain God in his knowledge, but deſpiſe his wiſdome, as before is written: mark that, ye Teachers, for ye that do ſo, the wrath of God is to be revealed againſt you from Heaven: *Rom.* 1. 18. You are them that are not ſent of God, neither ſhall your miniſtry profit the people at all: your miniſtry is conſidered perfectly, as the Lord hath ſaid, it ſhould be in the latter days; *Jeremy* 23. 20. The anger of the Lord is gone forth againſt you, and it ſhall not return, untill he have executed, and till he have performed the thoughts of his heart: mark, by that we know falſe miniſtry, we know the latter days is come.

Queſt. *If all things, when they are rebuked, are made manifeſt by the Light, and that Light is the Lord. Why then was the Holy Scriptures written, and whereunto do they ſerve?*

Anſw. The Holy Scriptures was written for our learning, *Rom.* 15. 4. and are God's witneſſes to men, that they

they may believe, that he which tryeth the Reines, and ſearcheth the heart, is the Lord, that ſo men might come to him and be ſaved; hereunto ſerveth the Holy Scriptures, 1 *Chro.* 28. 9. *Pſal.* 7. 10. *Jer.* 11. 20. *Rev.* 2. 23.

Queſt. *Is the ſpirit of God, and the grace of God, and the righteouſneſs of God, and the word of God, and the Son of God, one?*

Anſw. Yea, the Father, the Word, and the Holy Ghoſt are one, and the Righteouſneſs, and the Grace of God is of the ſame Eſſence, and they are one in property, quality and vertue: 1 *John* 5. 7. *Joh.* 10. 30. *Hoſ.* 13. 4.

Queſt. *Why doth the Apoſtle* Peter *ſay*, Acts 4. *that there is no other name given among men, whereby they might be ſaved, but by the name of Jeſus Chriſt, if Grace and Chriſt are one?*

Anſw. The ſame Apoſtle ſaith, *Acts* 15. we believe through the grace of our Lord Jeſus Chriſt, we ſhall be ſaved; *Paul* the Apoſtle ſaith, ye are ſaved by grace, through faith; not of your ſelves, it is the gift of God, *Eph.* 5. 8. Names or Sounds gives not a beeing unto Subſtances, but demonſtrates them according to their nature, offices, operations and vertues: there are differences of adminiſtration, and diverſities of operations, but it is the ſelf ſame Lord: 1 *Cor.* 12. 5. beſides him there is no Saviour *Hoſea* 13. 4. *Eſa.* 44. 6. *Rom.* 1. 17. The ſound Jeſus and Saviour is one.

Queſt. *Is this the Teſtimony of God and his Prophets, and of wiſe men, to wit, that the Lord is in men, and ſearcheth all hearts?*

Anſw. Yea, This is the Teſtimony of God, and his Prophets, and wiſe men, to wit, that the Lord is in their hearts, in the midſt of them, ſearching all hearts, *Hoſ.* 11. 9. 1 *Chro.* 28. 9.

Queſt. *What then is the ſaying of the Fool, and of them that are in the Tire of an Harlot?*

Anſw. The Fool ſaith in his heart, there is no God: *Pſalme* 14. 1. and them that are in the Tire of an Harlot

not ſaith, the good man is not at home, he is gone a long Journey. *Prov.* 7. 19.

Queſt. *Are there three ſpirits in man, to wit, the ſpirit of God, Man's ſpirit, and the ſpirit of the wicked one; if ſo, what is their natures, properties, or qualities, and their workings in man?*

Anſw. Yea, there are three ſpirits in man; firſt, the nature of God's ſpirit in man, is, the Light, powerfull in its operations, immutable in his Eſſence, admitting no ſin to joyn to it, the property and quality of it; briefly, it is meek, wiſe, ſearching all hearts, and making manifeſt unto men their thoughts, and the motion of Sathan in their fleſh. 2*ly*. The nature of the ſpirit of man ſingly conſidered, is mutable, the quality or property of ill in its working, is, its ſimple, fierce, furious; they that follow their own ſpirits, as its written, have ſeen nothing: *Ezek.* 13. 3. 3*ly*. The nature of the ſpirit of the wicked one is irreconcilable to any good, the property or quality of it in its working, is, Its ſubtile, envious and miſchievous always in his working in man: he moves to man to do things contrary unto the beeing of God in man; whoſe being, to wit, God's in us, is, as a Law, by which Law, we know, that when we would do good, evil is preſent in and with us, according as its noted in Scriptures of truth without us, *Rom.* 7. 21. mark, the ſpirit of man is not begotten by man, or gendered of man, as ſome in Print have affirmed, then it would be mortal; neither is it that breath which God breathed in man, by which man became a living ſoul, as others in Print have affirmed; but mans ſpirit is given him of God, and is of the ſame ſubſtance that the created Angels are of; and its that feeling ſenſible ſpiritual part in man by which we receiveth the things of the ſpirit, or breath of God: That man's ſpirit is not the breath of God, it may appear thus, by the breath of the Lord was the Heavens made, and all the Hoſt of them, *Pſal.* 33. 6. and by the breath of his mouth, he

will

will ſlay the wicked. *Eſa.* 11. 4. 2 *Theſ.* 2. 8.

Queſt. If there be three ſpirits in man, Is not there alſo three eſtates of man?

Anſw. Yea, the Son of God, Chriſt Jeſus, is the righteouſneſs of God; when man is in him, then man is in his firſt eſtate, in which he was formed, out of which the Devil is, and into it he cannot come; but when man is between righteouſneſs and unrighteouſneſs, then man is as when he was born, which is man's ſecond ſtate: To man in that ſtate the Serpent can come, as he did to the Woman; when Man tranſgreſſeth, then man is in that which God created not, nor man in it, which is man's third eſtate. In it the Devil is, and moveth, and it's under the wrath of God: He that hath an ear to hear, let him hear; and awake to righteouſneſs, and as it's written, ſin no more. *Joh.* 5. 14.

Queſt. Seeing that there is a three-fold ſtate of man, in which may a man abide and walk, and not commit Sin?

Anſw. In the righteouſneſs of God, Chriſt Jeſus, the way of holineſs, may a way-faring man, though a fool, walk, and not erre therein, *Iſa.* 35. 8. Whoſoever abideth in him, ſinneth not, 1 *John* 3. 6. Righteouſneſs exalts a Nation, ſin is a ſhame to any People, *Pro.* 14. 34.

Queſt. What is the miniſtry of them that walk, and abide in chriſt, and wherein do their worſhip conſiſt, and in what do they worſhip, and what is the effects that follows of their miniſtry to them?

Anſw. Our miniſtry is that true Light that lighteth every man that cometh into the World, our worſhip doth conſiſt in anſwering the Lord's requirings; we worſhip the Father, who is God over all, in him, in whom we walk and abide, the effects of the miniſtry unto us is, It makes the comers thereunto perfect, or upright, and ſatisfies our ſouls, and gives us the

knowledge of God, which is life eternal, *John.* 17. 3. which no changable miniſtry can do, and by it in our hearts, as its written, *Math.* 5. 8. we have ſeen God, to whom be glory for ever.

Queſt. *Why have, and do not God's People worſhip, and walk with ſinners in their worſhips?*

Anſw. Becauſe ſinners miniſtry is changable, and after the Law of a carnal Commandement, and their worſhips conſiſts in teaching, and worſhipping after the precepts of men, which is not bread, *Iſa.* 55. 2. Now Chriſt have forewarned his people to beware of men, that teach for Doctrine, the Precepts of men, *Mat.* 16. 12. But in vain, ſaith he, do they worſhip me, teaching for Doctrine the Commandements of men, *Mat.* 15. 9. *Mark* 7. 7. Again, by his Apoſtles, we are forewarned to turn from them that have a forme of godlineſs, and do deny the power, 2 *Tim.* 3. 5. Again, we are forewarned by the Wiſe man, *Prov.* 19. 27. to ceaſe to hear the inſtruction that cauſeth to erre from the words of Knowledge: ſo likewiſe by the Lord of Hoſts, in *Jeremy* 23. 16. Now bleſſed is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, *Pſal.* 1. 1.

To all Rulers whom it may concern; A few words to conſider of, ſeeing there is a time that one Man may bare rule over another unto his own hurt. Eccl. 8. 9.

IN the Apoſtles Days, they exhorted the Saints to be ſubject unto every Ordinance of Man, for the Lord's ſake; to the King, to the Rulers, to all that

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was ſet in Authority under him; for ſaid they, the Powers that are, are of God; the Rulers that then was, did not judge men for queſtions, and names, and words that related unto Religion, as its noted in the Scriptures of truth, *Acts* 18. When the High Prieſts brought Jeſus Chriſt before *Pilate*, and accuſed him of Blaſphemy, producing their Law for it, *John* 19.7. *Pilate* denyed them to give Judgment in that caſe, *John* 18. 31. Again, when *Paul* the Apoſtle of Jeſus Chriſt, with others, was brought before *Galio* the Governour of *Acaya*, about words, and names relating to Religion; *Galio* ſaid, if it were a matter of wrong, or evil deeds, reaſon would that I ſhould bare with you; but if it be a queſtion of words and names, or of your Law, look ye to it your ſelves, for I will be no Judge of ſuch matters, *Acts* 18. 16. Mark that: Again, the 20*th* Article of the Church of *England* ſaith, its not lawfull for the Church to ordain any thing contrary to Gods word written, neither may it ſo expound one place of Scripture, that it be repugnant to another: Again, the 2*d*. Collect for Peace in the Common-prayer Book, ſaith, The ſervice of God is perfect freedom; this ſaying is true. Is not compelling to worſhip contrary to perfect freedome? judge in your ſelves the things that are meet; for we who fear the Lord, are to prove all things, and do by the ſpirit of truth, which is within us, finde, and according to the Scriptures of truth, that the ſayings of many, and their doings, do not agree; Conſider of it, I pray you, that ſo you may do things worth to be called by us, who fear the Lord, Noble, as the *Roman* Ruler was by *Paul*, Acts 26. 25.

A few Words to thoſe that may endeavour to oppoſe what is before written, touching little Children being born in innocency, and not in ſin.

IT may be conceived from what is written in *Pſal.* 51. 5. that little Children are ſhapen and conceived in ſin. Mark. *Thomas Wilſon*, that learned Man in his Dictionary, *Page* 602. ſaith on that place, ſin entered with us into the World: This ſaying is true; but that little Children are ſhapen and born in ſin, is contrary to holy Scriptures; which ſaith, In wiſdom (which is contrary to ſin) hath he, to wit, the Lord, made all his works.

Queſt. *If Sathan, or the motion of Sathan, which is ſin, entered, or is born with little Children, Is it not all as one, as though little Children was ſhapen and born in ſin?*

Anſw. Nay, he that is in ſin, is under the Dominion of Sathan, and is out of God's wiſdom; to wit, the Son of God, in whom, and by whom the Former of all things made the Worlds, *Heb.* 1. 2. Again, it may be conceived from the 2 *Eph.* 3. That by nature, little Children are Children of wrath. Mark, the 3*d.* Verſe of that Chapter depends on the 2*d.* Verſe. where its written (that was ſpoken of ſuch that walked, not of paſſive Children) according to the courſe of this World, according to the Prince of the power

power of the Ayr, the ſpirit that now worketh in the Children of diſobedience: Mark, by following the Prince of the power of the Ayr, they are by nature the Children of wrath, but not as they was formed by the Lord, of the nature of man-kinde. Again, it may be conceived by what is written, *Joh.* 3. 3. That little Children are born degenerated, that Scripture points unto Man degenerated, not to little Children; little Children are formed in righteouſneſs, and born in innocency, as before is noted.

Queſt. *If any Query, whether there be any ſaved by Jeſus Chriſt, but thoſe for whom Chriſt dyed; and whether he dyed for any but ſinners; and then conclude, that little Children are born in ſin, or the ſin of* Adam *is imputed to them, or elſe Chriſt dyed not for them, and ſo conceive that little Children are not ſaved by Chriſt, if born in Innocency.*

Anſw. We need not any Man to teach us, (as it is written, 1 *Joh.* 2.27.) but as the anointing teacheth us, the manifeſtation of it is given to every Man to profit withall; the anointing which is in us, convinceth us not, nor chargeth us not with the tranſgreſſion of *Adam*, nor any of our Fore-fathers; becauſe, for the Redemption of the tranſgreſſions that was under the firſt Teſtament, Chriſt taſted death for every man, *Heb.* 2. 9. and the 9. 15. So that little Children ſhall not anſwer for the ſin of their Fathers, as the Lord hath ſworn, *Ezek.* 18. but are guided in youth,

youth, *Prov.* 2. 17. and are ſaved by the life of Jeſus, *Rom.* 5. 10. if they dye before they tranſgreſs againſt the ſecond Teſtament. Mark, its the Soul that ſinneth, its written, ſhall die, *Ezek.* 18. 20. *Hoſ.* 13. 9. Theſe things are written to ſtop errors, becauſe an error in its beginning is next to the Serpent, the cauſe of all error and confuſion, that have been upon the Earth unto this day; by the Light according to what is written, *Jer.* 16. 19. It may appear, that our Fathers have inherited lies, vanity, and things wherein there is no profit.

O Sathan, old and ſubtle too, thy ways is hard to finde,
How thou doſt work in Sons of Men, their Childrens minds to blinde.
Know Sathan, thou Unvail'd muſt be: No cover ſhall thee hide,
Though thou moves Men, profeſſing Chriſt: To judge that they may ride,
Upon the truth, and her Children: a place not fit for Man.
Know of a truth thy time is ſhort. Yea, even now's at hand,
For to be bound not to deceive, the Lord will do the thing,
And we that do God's Name profeſs, will to Him for it ſing.

Finally, Becauſe amongſt the many thouſand witneſſes, I do teſtifie that the true Light which lighteth

lighteth every Man that cometh into the World, is the matter or ſubſtance of Preaching to beget faith; ſome Men may think and ſay [as ſome have] that I do deny the Holy Scriptures. Know all Men, that I do own the Holy Scriptures, for they do teſtifie that the ſearcher of all hearts is God, and that God is Light, and that all things that are rebukable, when they are made manifeſt, is manifeſted by the Light. Again, know that I am a witneſs, and do think of Holy Scriptures above Men, as its written, 1 *Cor.* 4. 6. But I may not think of Holy Scriptures above God in Man, or the Teſtimony of Jeſus, which is the ſpirit of Propheſie: for, as its written, 1 *Joh.* 5. 10. The witneſs of God is greater; he that do believe the Teſtimony that God gives of his Son, have the witneſs in himſelf; but every ſpirit that confeſſeth not that Jeſus Chriſt is come in the Fleſh, that Spirit is of Anti-Chriſt, 1 *Joh.* 4. 3.

Written by *R. W.* in the Year 1668.

THE END.